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Forth,

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

To the intent that now unto the principalities and powers in heavenly places,
might be known, by the Church, the manifold wisdom of God.

St. Paul to the Ephesians.

VOLUME III. FOR MDCCCXXXVIII.

NEW-YORK:

PUBLISHED FOR THE BOARD OF MISSIONS,

BY SWORDS, STANFORD & CO.,

No. 152 Broadway.

1838.

IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEAD-
ING MEN TO THEIR SAVIOUR.

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Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. III.

JANUARY, 1838.

No. 1.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

December 4, 1837.—Stated Meeting.—The Rt. Rev. Bishop Onderdonk took the Chair and introduced to the Committee a delegation of the Oneida Chiefs, accompanied by the Rev. Solomon Davis, the Committee's Missionary among the Oneida Indians.

The order of business was suspended.

The Chairman informed the Committee that the Rev. Mr. Davis and the delegation of Oneida Chiefs, were on their way to Washington, for the purpose of procuring the ratification of the treaty of September 16, 1836, between the United States and the Six Nations of Indians; that by this treaty the Oneidas are to have a portion of the lands, now owned by the Six Nations in common, assigned to them, and a certain sum paid to the Chiefs for the expenses of procuring and settling the country; that the Oneidas, in the expectation of the ratification of the treaty, had appropriated a part of this sum for the erection of a church and parsonage house; and that now they had reason to fear efforts were making to set aside the treaty and compel them to remove from their homes.

Whereupon, on motion,

Resolved, That the Rev. Mr. Davis have leave of absence from his station, so long as it shall be necessary in attending to the affairs of the Oneidas at Washington.

The Chairman having communicated this Resolution to the delegation through their interpreter—Daniel Bread, the principal Chief of the Oneida Nation, replied through the interpreter as follows:

Father and Brothers—We have come a long way. It is through the goodness of the Great and Eternal Spirit that we are now permitted to stand before you:—it is owing to the kind care of

the Great and Good Spirit that you and we have been kept in health and safety. We now see our friends with our own eyes ;—we are happy. We have often been told that we had such friends who carefully watched over our spiritual interests, and whose only desire is to do us good ;—to teach us to be holy here, that we may be happy hereafter.

Father and Brothers—We see now with our eyes and are made more sensibly to feel with our hearts, that what we have heard with our ears is true. The Great Spirit has planted a tree here :—its branches are great. They spread far and wide :—its fruit furnishes nourishment and strength to many who would perish without it. It is freely offered to the *red* as well as to the *white* man.

Father and Brothers—We hope your labor for our spiritual good will not be altogether in vain ;—that the red man will be wise and profit by it ;—that he will partake more abundantly of the fruit of this tree ;—that he will eat and live for ever.

Father and Brothers—We now begin to appreciate the value of your labors among us. Your charity is great. We humbly thank you for sending us a Spiritual Father. He has been of great service to our nation. He has been long acquainted with us, and we with him : he has our confidence ;—we know he aims to do us good. In years past and gone you have done all for the support of this good work among the Oneidas. They now show you that they are not indifferent to so great and glorious a cause, by doing all they can themselves ; and thus endeavoring to make your burden less.

Father and Brothers—We are also thankful that you have sent a teacher for our children. We have discovered a great light ;—it once appeared distant : it has approached nearer and nearer, till now our children are permitted to see it. We mean our conduct shall be such that the Great Spirit will suffer this light to shine about our path, till we have knowledge and strength to resist any arm that may be stretched forth to deprive us of our just rights.

Father and Brothers—We thank you for complying with our wishes in granting leave of absence to Mr. Davis. If we receive justice at the hands of our Great Father, the President, and those who sit around his council fire at Washington, we will build us a church and a house for our minister, and do all we can for the support of the gospel ; for we know that with such offerings the Great Spirit is well pleased, and our own happiness, as a nation, lastingly improved.

Father and Brothers—The business we have to do is of the utmost importance to us. We call upon you for assistance ;—we ask, we need, your influence and your prayers. We are happy when we look upon you :—our feelings cannot be expressed.—We see from your countenances that the Great Spirit is here present with you. Your friendship is still towards us. We know

there is but one feeling among you, and that is, to do good to your red brethren by all the means in your power.

Father and Brothers—When we moved from this State and took up our abode on Green Bay, we did not let go of your hand ;—we have always felt and still feel as though we held you by the hand. When we purchased our lands at the West, we did it to provide a home for ourselves and our children. There was at the time but one language held to us by the government and by those whom we supposed to be our friends. That language was never misunderstood by the Oneidas :—it was repeated too often to be forgotten by them. We never supposed that words so plain could be uttered without meaning ; the words were these : “ Brothers, the lands you have obtained in the Far West are yours ;—go and live on them ;—they shall be yours for ever ;—you, your children and your children’s children shall remain there in peace ;—you will never be disturbed.” With these assurances we sold our entire property in the State of New-York and departed for our new home. We have remained there hardly long enough to obtain rest from the fatigues of our journey, and it is proclaimed in our ears—“ Brothers, you can stay no longer here—you must march further on !” The Oneidas reply with one heart and one voice, “ No ;—we will not go :—we have gone far enough ;—never with our own consent will we be crowded another inch. If our Great Father oppresses us, and shakes his spear over our heads, we will stand and bear it patiently : if we must suffer, we will suffer where we are.”

Father and Brothers—We are not discouraged ; we see that we have friends yet. We have been told to get our living by the sweat of our brow, and the Great Spirit has given us the knowledge and strength to do so. We have laid aside the ways of our forefathers and followed the advice of our Christian friends ; and we find that to be the best for us. We begin to have the feelings and desires of civilized people. We will never again clear away the trees, dig out the stumps, and make our land smooth ; and then leave it for the white man to come and enjoy the fruit of our labor.

Father and Brothers—We have thrown away all fear of the President. We only fear the Great Spirit, and we have such trust and confidence in Him, that we believe all things will be finally so ordered and directed as best to secure the temporal and Eternal interests of the Oneidas.

The Rev. Mr. Davis then, at the request of the Committee, made a statement of the affairs of the Nation.

Whereupon, on motion,

The following preamble and resolutions were adopted :

Whereas it has appeared to this Committee that there is now pending before the Senate of the United States the ratification of a treaty between the United States and the Six Nations of Indians, containing a specification in favor of the First Christian

Party of the Oneidas, under which treaty an appropriation has been made for the support of the Mission among said Oneidas under the care of this Committee, and that there is some reason to apprehend that such treaty will not be ratified; and Whereas this Committee deems it essential to the accomplishment of the end so long kept in view and steadily pursued in said Mission, that the appropriations already made be permanently secured: Therefore,

Resolved, That a delegation of this Committee proceed to Washington with the delegation of the Christian Oneidas now in this city, to solicit the ratification of said treaty with the view of securing said appropriation.

Resolved, That the Rev. Dr. Whittingham, the Rev. Mr. Jones, and Mr. Cushman, be appointed a Committee to prepare a Memorial to be addressed to the Senate of the United States urging the ratification of said treaty.

Adjourned Meeting, December 7.—The Rev. Mr. Jones was called to the Chair.

The Secretary and General Agent reported the writing of about thirty-five letters.

He also reported, that on the twenty-seventh Sunday after Trinity, Nov. 26th, he officiated in All Saints' Church in this city, when a collection was made amounting to about \$165; and on Advent Sunday, December 3d, in Grace Church, the collection at the time amounting to \$375, to which it is expected more will be added.

The Special Committee appointed to draft a memorial to the Honorable the Senate of the United States, praying for the ratification of the treaty of September 16, 1836, with the Six Nations, reported a Memorial.

Whereupon, on motion,

Resolved unanimously, That the said Memorial be adopted and presented to the Honorable the Senate of the United States.

Among the communications received at this meeting, was one from Bishop Otey, communicating the resignation of the Rev. Mr. Norment as Missionary at Randolph, Tennessee. The resignation was accepted.

D. A. Cushman, Esq., was appointed a delegate of the Committee to proceed to Washington with the delegation of the Christian Oneidas.

Adjourned Meeting, December 20.—The Rev. Mr. Jones was called to the Chair.

The Secretary and General Agent reported the writing of a number of letters; and also that he left the city on the 8th of December, on a visit to some of the parishes in Massachusetts, from which he returned this day. On the 2d Sunday in Advent, Dec. 10th, he preached, in the morning, in Trinity Church, Boston, and in the afternoon, in Grace Church in that city. Owing to the state of the weather, the collection in Trinity Church was postponed till the next Sunday: it was \$150. No collection was made in Grace Church, but an appropriation was made of \$100

from the offerings of the Missionary Association of the parish.— Monday evening, December 11th, he was in St. Ann's Parish, Lowell; but in consequence of the delay of a letter, no service was held. The annual collection in this parish for Domestic Missions will be made the first Sunday after the Epiphany, and forwarded to the Committee. Tuesday evening, December 12th, he officiated in Christ Church, Andover, after which a few individuals of the parish contributed \$22,25. Wednesday, Dec. 13th, he preached in the evening in St. Paul's Church, Newburyport, when a collection of \$30 was made. Thursday evening, Dec. 14th, he officiated in St. Michael's Church, Marblehead. No collection was made. An appropriation will be made from the offerings of the Church and by a Ladies' Missionary Association. Friday evening, Dec. 15th, he preached in St. Peter's Church, Salem. Here also there was no collection: but an appropriation from the offerings of the Church of \$75, was made. Saturday evening, Dec. 16th, he met a few friends of Missions at a private house in the parish of St. James' Church, Roxbury, to whom he communicated Missionary information. This parish has engaged to send \$50 to the Treasurer before the meeting of the Board in June.

The 3d Sunday in Advent, Dec. 17th, he officiated in the morning in St. Paul's Church, Boston, and in the afternoon in Christ Church in that city. The collection in St. Paul's Church was about \$220: it will be increased to \$500 before the meeting of the Board in June. No collection was made in Christ Church, as the plan of offerings is in operation in that parish. An appropriation will be made for Domestic Missions in a few days.— Monday evening, Dec. 18th, he presented the subject of Missions in Christ Church, Cambridge. A small collection had just been made for this department, which will be handed to the receiving agent in Boston. Amount of contributions and offerings made during the journey, between 600 and 700 dollars. From 500 to 600 more may be expected before the meeting of the Board in June.

On the report of Committee on Southern Missions, Pulaski and Brownsville, Tennessee, were adopted as Stations, and Wesley and Hunt's Corner discontinued as such.

The Rev. N. P. Knapp, of the diocese of New-York, was appointed Missionary to Benton, Alabama.

At the request of the Committee the Treasurer consented to recall the notice which he had given at the meeting on the 15th of May last, of his intention to resign. He then informed them that he should make arrangements to keep his office in future at the bookstore of Messrs. Swords, Stanford & Co., 152 Broadway.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

October 17, 1837.—Stated Meeting. The Resolution referred to in the last number in reference to Syra, was as follows, after making appropriation for that station for 1838—

Resolved, That in the opinion of this Committee, it is inexpedient to continue the press at Syra for a term longer than may be necessary to bring its operations to a satisfactory close, and that the same shall be terminated during the year 1838.

November 21.—Stated Meeting. Rt. Rev. Bishop Onderdonk in the Chair.

The Secretary and General Agent reported his having visited nineteen parishes in Connecticut, occupying three weeks. In some of these, small contributions had been paid in, but in most the system of "offerings" having been recently established, it was considered best that no special collections should be taken. He proposed returning to attend two clerical county meetings, on Dec. 6th and 7th. Various other business occupied the attention of the Committee.

December 5.—Stated Meeting. Rt. Rev. Bishop Onderdonk in the Chair.

In addition to other business, the Finance Committee were instructed to inquire into ways and means for increasing the receipts, and to report at a special meeting.

December 12.—Special Meeting. Rev. Dr. Milnor in the Chair.

The Finance Committee reported, that, since June last, the expenditures had been \$15,127, while the receipts had been only \$7,395, reducing the balance in hand to \$9,050. The estimated expense for 1838, being \$26,000, the sum of \$15,000 will be required to be raised by the 1st July next. The receipts for several months gave no hope that this would be done by ordinary sources of income, but admonish the Church to increased efforts, not only to supply present need, but to furnish enlarged means to enable the Committee to extend the field of labor. It was therefore recommended among other measures, that the Secretary and General Agent be requested to write to the Rectors of such parishes as are too remote to visit, urging them to adopt such means as they may deem best, to enable the Committee, not only to sustain their present Missionaries, but to establish new stations—that a register of parishes, rectors and returns from each, be kept for information. It was further recommended that articles be from time to time prepared for the weekly religious papers of the Church, urging the claims of Foreign Missions, so far as may be consistent with a due regard to those of Domestic Missions. The importance of a Travelling Agent, who should be wholly given to that work, was again urged, &c.

The Report was fully discussed, and its recommendations substantially approved.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

TENNESSEE.

FROM THE REV. A. A. MULLER, D. D., LATE MISSIONARY AT CLARKSVILLE.

Clarksville, Tennessee, Oct. 4, 1837.

Since my last report I have, besides discharging my parochial duties to the congregation of Trinity Church, regularly held divine service agreeable to my former arrangements at the Cumberland Chapel, Stewart Co., in this State. On the first Lord's day in September last, the new and beautiful Chapel erected by the liberal and enterprising proprietors of the iron works, was opened for the first time for public worship to an unusually large audience, and the sacrament of baptism administered to two children. I am happy to be able to state that measures are in active operation to organize a Sunday School in the congregation, and that it is hoped it will, by the good blessing of God, be carried into effect some time this fall. A visit was made by me, in August last, to that portion of the State of Kentucky bordering on the Tennessee line, about fifteen miles from this place, where by the request of a few families attached to our communion, who are without the services of a settled minister, I preached in a large and commodious barn on the plantation of Mr. George Tyler.—Many on that day, for the first time in their lives, listened to the interesting services of the Church. I administered the holy communion to four recipients who appeared humbly and thankfully to partake of that great benefaction of a Saviour's love.

FROM THE REV. S. G. LITTON, LATE MISSIONARY AT LA GRANGE AND SOMERVILLE.

La Grange Tennessee, Oct. 18, 1837.

In a new country in the incipient stage of the Church, were we to record *all*, it would be a detail of the difficulties and trials to which a Missionary is subjected. The number of attendants on public worship has gradually increased, and amongst many there is an inquiring spirit springing up, which we trust will end favorably to the cause of God and his Church. Some have been added to the communion, and at the expected visit of our Bishop, others will come forward to receive the apostolic rite of confirmation. My catechetical class, composed principally of the children of the congregation, is still well attended, and the desire manifested by them for instruction in that wisdom which can alone make a nation and people truly wise, is praiseworthy to the children, as well as encouraging to their pastor. The prospects of our Zion are truly encouraging, and under God we look for still brighter days. We have adopted a neat and beautiful plan for our church which we will commence next Spring. May God still

aid me in my humble efforts, and enable us to go on from strength to strength, until our Zion will be established and fixed for ever, is the sincere prayer of your Missionary.

ALABAMA.

FROM THE REV. L. B. WRIGHT, MISSIONARY AT DEMOPOLIS AND THE
"FORK."

Demopolis, Alabama, Sept. 15, 1837.

During the year that has almost past since I commenced my labors as Missionary at this station, I see but little to encourage me for the time to come. Since my last report, I have continued to hold divine service at this place and the "Fork," and occasionally at Linden, sixteen miles south of this. At this latter place, I think the prospects of the Church decidedly encouraging.— Could the people be blessed with the *regular* service of the Church, I doubt not that within two years, they would be able to afford a settled clergyman a competent support. I have an appointment there soon, when I expect to baptize a lady and her four children.

FROM THE REV. ANDREW MATTHEWS, MISSIONARY AT TUSCALOOSA.

Tuscaloosa, Alabama, Sept. 20, 1837.

I feel very grateful to the Domestic Committee for their liberality in extending aid to this station another year. I have made an effort to do a little in return, and by a collection from a small congregation, I have raised thirty-two dollars and fifty cents, which I hope the Committee will accept as a token of our gratitude.— This I understand was the first collection ever made in this congregation. Since my last, three have been added to our communion and three have removed. Our Sunday School, consisting of from forty-five to fifty-five scholars, is conducted well and attended regularly. I humbly trust that our delightful Zion will shortly be established in this place on a firm basis. I have had many difficulties to contend with; but through the blessing of God on my exertions, I have succeeded in reconciling the few discordant matters I found here. Had I come here without funds, I should have been compelled to abandon the station. In addition to defraying more than three-fourths of the expenses of supporting myself, I have contributed my part towards repairing our dilapidated little church. We have now got it somewhat comfortable, and I trust in another year this parish may be able to support a minister. The present year they will not more than half do it. We trust however that our State, blessed with so delightful a climate, will yet become like the garden of the Lord, and that our heaven-inspired liturgy will be heard and cherished in every town and hamlet, and the blessings of the gospel and its institutions be generally diffused among us.

FROM THE REV. THOMAS A. COOK, MISSIONARY AT FLORENCE.

Florence, Alabama, Sept. 25, 1837.

A little more than a year has now elapsed, since my arrival at Florence. In looking back upon the past, I have cause to thank God for his goodness, although some unpleasant circumstances have occurred to mar my happiness. During the last quarter, when not absent at the Diocesan Convention, I have officiated regularly every Sunday, except one. That day I preached at Tuscumbia to large and attentive congregations, morning and afternoon. Tuscumbia bids fair to be an important town in a few years; and I have taken some steps to connect it with Florence. Such a measure would be highly beneficial, as neither of the congregations, taken individually, can support a minister. The Rev. Mr. Forbes, about one year ago, roused the people at Tuscumbia so far as to have several thousand dollars subscribed towards the building of an Episcopal church. But after spending two or three weeks there, he proceeded to Columbus, Mississippi, and became the settled pastor of the church in that town. Tuscumbia has since been without the services of an Episcopal clergyman, and the funds subscribed, I understand, have been transferred to the Campbellites, who have therewith completed a very neat brick church.

Our own little building, here, is proceeding gradually, but some money is yet wanting to complete the whole contract. Should I succeed in collecting the few friends of the Church, scattered about in Tuscumbia, I shall feel myself in a great measure bound to sacrifice my own feelings and comfort, by remaining at this station. At present, no one but myself knows how unpleasantly I am situated. However, I can scarcely hope for success in my favorite project, as it will be almost impossible to get a place at Tuscumbia, in which we may hold divine service: and then, many who would have united with us some time ago, have now connected themselves with other denominations. A Missionary of our Church cannot fail to meet in all the western and south-western States, many people of this kind, who have come out from Virginia, North and South Carolina, and the Northern and Middle States, professed Episcopalians, but, not finding their own churches here, they soon turn aside to other denominations, and become, in the course of time, the most decided opponents of all efforts to build up the Church. This seems to be a kind of retribution which we suffer, for being so late in coming into the field. I could urge many things in favor of pushing on the Domestic branch of our missionary operations with animation, particularly at this time, but my remarks might be out of place.—May the Lord send forth many laborers into his vineyard. The remark of our lamented brother, Dr. Avery, was strictly true, that the people of this country may be caught by talents and eloquence, while they pay no regard to the claims of any particular church. We want in Alabama, ten or twelve first rate men, who can lead on the people with the true spirit of our holy Evangelical Church.

Such men might soon change the face of things and make this moral desert blossom as the rose.

FROM THE REV. R. G. HAYS, MISSIONARY AT WETUMPKA.

Wetumpka, Alabama, Sept. 25, 1837.

It gives me pleasure to state, that the prospects of the Church is more encouraging than at any previous period. For some time I almost despaired of establishing a parish, but by reliance on divine assistance, and persevering in my duties, I have obtained a hold upon the community which will give the Church permanence and prosperity. I have men now at work upon a brick church, 40 by 60. The walls are a third part up, and I hope to have it covered before a month has elapsed. This much I will endeavor to accomplish by subscriptions. Many who have no preference for the Church, except from the prospect of a comfortable and respectable place of worship, already speak of taking pews. This gives me great encouragement, as it will bring them within the reach of information concerning the Church. I leave you to imagine the difficulties I have from cold hearts, and the peculiar state of the civil world: but my reliance is upon God, and I trust that he will bring me safely through my present enterprise. In addition to my services at this station, I have officiated about 11 miles distant, in a region where there are some wealthy planters, but almost destitute of the public means of grace. They have purchased ten Common Prayer Books, which will, I trust, remove any prejudices from their minds against the Church.

MISSISSIPPI.

FROM THE REV. M. L. FORBES, MISSIONARY AT COLUMBUS.

Columbus, Mississippi, Oct. 28, 1837.

On my return from Tennessee, on the 24th instant, I found your letters in the post-office. One object of my visit to Tennessee was to obtain priest's orders, and the other was the benefit of my health. In June, I was prostrated with the congestive chill, the most fatal disease in this climate, which kept me down some weeks. As soon as I had recovered sufficiently, agreeable to the advice of my physician and friends, I sought restoration by leaving the country and going to a purer climate. I was detained in Tennessee until the meeting of the Convention, at which time I was admitted, by Bishop Otey, to the order of Priesthood. I left my congregation in the charge of a lay-reader, who kept up service until my return. Soon after I arrived in this town last year, we got a church edifice under way. With permission, we put our church on a part of the grave-yard, which is public property. When the walls were up some fifteen feet, they were pulled down by a reckless infidel and gambler. On this building we lost some \$1200. I then took a subscription and went

around in person and obtained some \$7000, subscribed to purchase a lot and build a church. This second building was put under way, and the walls finished and ready for the roof, when a storm of great violence demolished the partition wall; the bricks and cement in the building having proved not good. A committee was appointed, and they condemned the building as unsafe to be proceeded with. As it had been received from the builders by the vestry, their loss on this was some \$2500, beside the loss of time. As it is exceedingly difficult to get good brick work done in this country, owing to the dampness of the climate, we then determined to put up a frame church of the same size, and to be finished in the same manner. This frame building is nearly completed, and the vestry are bound for the whole expense. Not enough of the subscription money has been paid in to meet our actual loss on the previous buildings, and some of the subscribers cannot pay, because there is little or no money in the country. With such a state of things before me, you may judge of my prospect of obtaining enough here to defray my necessary expenses. But, notwithstanding these things, I am not without hope, because the town is rapidly increasing in size. It is believed by some that our building will have to be sold to pay the workmen. After contending with the difficulties that have come in our way, you may imagine that we will submit to the alternative of selling the building very reluctantly. Were not applications for aid abroad so frequent, I should have started out some time ago. If the vestry could effect a loan of two thousand dollars, either from the Church Building Society, or from any other source for two years, we should be able to get along, and in that time liquidate all our debts. Can you not interest some of the friends of the Church in our behalf? If we can in any way get over our present difficulties and embarrassments, you may rest assured that no one, who may come forward to our assistance, will ever regret what they have done for Columbus. This must be, in time, and indeed it is now, a place of great and commanding importance; and as we now have many friends, most of whom knew nothing of the Church and her institutions until I came among them, I should weep and deeply regret to have the matter fail, and subject these people to the necessity of scattering and joining other denominations. It is one thing to collect into the fold of the Church those who have belonged to it in other places, and quite another to bring into her pale men and women who have scarcely ever heard that there was such a society as the Protestant Episcopal Church. To many of these people I was the first Episcopal minister they had ever seen. My congregation is still large, and I have induced many to join in the services. We have about 25 communicants, principally ladies. A number expect to be confirmed, as soon as we can obtain a visit from Bishop Otey. I wish you could obtain for us some two hundred copies of the Prayer Book as a gift. They could, all, and more, be distributed profitably.

FOREIGN CORRESPONDENCE.

SYRA.

FROM REV. DR. ROBERTSON.

Syra, Sept. 11, 1837.

We have continued steadfastly employed the livelong summer, amid all the heat, in the prosecution of the various branches of our work. I may except a single week when, on account of the extreme heat, we felt it necessary, for the sake of our pupils and teachers as well as ourselves, to give a vacation. I am happy to say that the teachers, though all indisposed, showed no eagerness for a holiday, and that they have all returned with alacrity to their employ. The school also so immediately filled up, that in two or three days there were no signs of there having been a recess.

Last week the Governor mentioned to me, that he was about making his report to the General Government regarding the state of education in his district, and requested that I would fix upon a day for a public examination. We had not intended this until the end of the year, when we hoped to have more commodious apartments, and better calculated to accommodate the parents and others who might wish to attend. I mentioned this, but observed that I would accede to his request, and that the following Monday (this day) might be fixed upon. We made such hasty arrangements as the limited time allowed, and this day we have accordingly had a general examination. Besides the Governor, I invited but three or four other persons, wishing to have the exhibition rather private, both from the want of room and the great heat of the weather. To my surprise a large number of the parents assembled. We could not, of course, exclude them, though it scarcely allowed us room to move. One hundred and forty-eight of the pupils were present. Almost melting with heat in apartments literally crammed, we proceeded in the exercises in the following order: First, prayers were offered, then the school of Maragita, consisting of the youngest pupils, repeated with united voice, the Lord's prayer in verse—they next replied to a variety of simple questions. Simple mental arithmetic followed; after which, they were questioned from a short and easy catechism, and then repeated the ten commandments. This division terminated with an exhibition of plain sewing. Next came forward the school of Irene, and began by reading passages from the Gospels, followed by spelling words selected from the same, out of the book. The children were then exercised in mental arithmetic. They were next questioned in Coray's epitome of Scriptural History, and also repeated the ten commandments. They then brought forward their copy-books and needle-work, and the exercises of this division were closed by singing a hymn. The school of Coccona began with reading partly in a volume of selected pieces, and partly in the New Testament. They were next exercised in simple arithmetic on the slate, and then in geography with reference to the maps. After this followed the recitation of passages from Nico-

toplos' synopsis of the Gospels. The ancient Greek master now questioned a portion of them, divided into classes, on the former part of the Greek Grammar, and they then brought forward their specimens in writing, and also of plain and fine needle-work. After uniting their voices in singing another hymn, the whole exercises were closed with prayer. The whole went off better than I anticipated, and the order preserved was excellent, especially, as my wife, who has labored so assiduously in the school from the beginning, was providentially obliged to be absent. The parents generally, appeared much gratified. At the close, the Governor spoke some words of advice and encouragement to Coccona, the principal teacher.

CRETE.

FROM THE REV. GEORGE BENTON.

La Canée, 8th April and 5th May, 1837.

VOYAGE FROM THE PIRÆUS TO CRETE.—Myself and family embarked, expecting to leave the PIRÆUS on Saturday evening, or early on Sunday morning. Towards evening, a strong south wind setting in from the sea, made it impossible to leave the harbor, and during Sunday, it was accompanied by a violent rain. Our situation was by no means the most agreeable that could be imagined; * * * and in addition to these inconveniences we had no tables, stools, or chairs. These are luxuries which a Greek vessel cannot afford. Of course we have a practical experience of the old adage, "when you are at Rome, do as the Romans do," and were obliged to sit on the floor, which also served us for a table.

Notwithstanding this unpleasant situation, we maintained our spirits, in hope that better days would soon dawn on us. And we could not help smiling when the thought came over us, what would our friends in America think, if they were to see us huddled together in a small cabin, seated in a circle around our dishes, and taking one repast on the floor. Thus we ate, drank, and slept twenty-one days, and toward the last we became so accustomed to it that we hardly knew how to sit upon chairs; and when we came to sit at table again, we almost fancied that we enjoyed luxuries which are not common to the age. There is also another inconvenience to which they are subject who travel in Greek vessels. We were obliged to provide for ourselves, and to procure our own cook. But even this would be endurable if it were all. It is very seldom that you can find a galley or place to cook in, and they never think of furnishing you with kitchen utensils, not even so much as with a boiler, accordingly we were obliged to procure every such little article ourselves. Thus equipped and supplied with about three days' provisions, we left the harbor of the Piræus on Monday for Crete.

But we were not thus pleasantly to arrive at the scene of our

future labors. Our patience was put to a further test. I shall never forget the beauty of the Grecian scenery on the morning we left, as the day broke over the quiet eastern mountains, tinging the time-honoured ruins of the temples with a still deeper hue, and lending a charm of more surpassing beauty to the landscape.

We were tossed about nearly two days, by strong south-winds, and were obliged at last to seek a retreat from their violence in the bay of Ægina, and which is only sixteen or seventeen miles from Athens. After some delay, we again weighed anchor, and endeavored to shape our course towards the Island of Crete. One can have but little idea of the violence of the winds on the Mediterranean, until he has felt their force. I think we had none so severe when we crossed the Atlantic. And sometimes it seemed that our little vessel could not bear up against the *combined* force of both winds and waves. But through all these perils and dangers of the deep, a kind Providence has safely guided us, and while writing this, my feelings of gratitude overflow to God for his signal mercies.

This time we were driven into the bay of Hydra, and dropped anchor in a small cove on the north side of the city, between this and the main-land. Here we were as effectually secured, as if we had been enclosed within walls.

Having taken at first but few provisions, and expecting to be at Crete in three days at most, we were again destitute of any thing to eat; and our servant and cook had to go to the city, about four and a half or five miles, either by land over the mountains, which are very rough, or by rowing about that distance. We had now been so long detained by contrary winds, that we supposed, if we made one purchase more, it would suffice till we arrived at Crete, which was not more than thirty-six hours' sail with a favorable wind.

Just after our departure from Hydra, happened the earthquake which laid the city almost in ruins. The inhabitants are obliged to live on ship-board, and under temporary sheds. It was also severely felt at Speteia, and reached as far as Athens. Of this, and its effects, we heard on our arrival at Crete. While we were thus pent in by bad weather, we endeavored to preserve health by exercise on shore, whither we went almost every day. Some of the time, however, it rained violently, and we suffered much from cold. On Wednesday morning, the 8th of March, we again ventured forth in our bark, though the wind, which had abated considerably, was still contrary.

ARRIVAL AT CANEE.—On Sunday afternoon Canee appeared like a white speck on the horizon, and it was not till after dark that we were safely moored in port. Here a quarantine of seven days was put on us, during which we suffered much from a violent rain-storm and wind. My sister-in-law took cold, which ended in an attack of the inflammatory rheumatism. In general, however, our health has not suffered from this very unpleasant

voyage nor our spirits been impaired. Including our quarantine, it was twenty-one days from the time we embarked at the Piræus, till we disembarked at Canee. From all these perils God has preserved us, and we hope, for the purpose of making us however unworthy, the humble instruments of doing good to this people. We feel grateful to the great Head of the Church that he has accepted us, weak and frail as we are, for this blessed work. May he give us strength to plant and water in faith, this soil, which was once cultivated by apostles! We feel weak indeed in our own abilities, and humbly beseech our heavenly Father to send down on our labors the dew of His grace. We have been preserved through imminent dangers on the sea, when it seemed as if the waters would engulf us, for the arm of the Lord has sustained us. And all this, we humbly trust for the purposes of His glory and the good of His Church.

On Monday morning we were visited by the Consuls of France and of Greece, and the Secretary of the French Consul, an excellent and worthy young man, Mr. Alex. Gaspary. From these gentlemen we have received every kindness and assurance of help. Especially from Mr. Gaspary, we have received every assistance in our affairs here, and I feel that our thanks are due particularly to him. He has entered with animation into all our plans, and lent us a helping hand. By his kind offices we had a house to go to, until we could procure one for ourselves and the school.

PROSPECTS FOR MISSIONARY LABOR.—In regard to our prospects, let the Committee and our friends in general take courage, and rejoice with us. They have reason to believe that theirs and our prayers have been answered, and we hope that they will still continue them, that we faint not in our arduous undertaking. *Much* may be done through faith, without it, *nothing*. I cannot open my subject better than by making a short extract of a letter from Mr. Peroglous, Consul General of Greece, at Canée. I do this with more cheerfulness, because it comes from a Greek, and speaks, so far as I have been able to learn, the sentiment of the Greeks in this place.

"I am bound," says the Consul, in a letter to Mr. Hill, "to express to you my great satisfaction at learning of the noble and philanthropic design you have communicated to me, the establishment of a school in Crete. This place feels every day the want of such an establishment, but the prevailing ignorance of the inhabitants has hitherto prevented one. Persons having such a noble mission, come self-recommended. The schools will receive every possible protection from the friends of science and christianity. The rumor of its establishment, spread throughout the town, has filled with joy the hearts of all the Greek merchants, who, feeling more than others the necessity of an institution of this kind, were taking some measures lately, to establish one at their own expense. But now they have deferred their plan, in the hope of finding in the school to be soon established, the great desideratum."

This extract gives a flattering prospect, and cheers our spirits. We have indeed been welcomed by every body, and when we walk the streets we hear the children whisper—"the new teacher, the new teacher." There are about sixty families of Jews here, and my knowledge of Hebrew gave them much joy, and they say they will send to the school, and indeed, at present, we are living among them. Permit me to mention here, that a few Hebrew and French Bibles would be very acceptable, as also some copies of the Septuagint.

Many of the first Greek families have called to bid us welcome at Canée and express their joy at our arrival. And when we visited a small school the other day, the teacher told us that when we opened our school, all his pupils would leave him. I observed that I hoped not; there is room enough, and children enough in Canée for many schools. As far as the Greeks are concerned we have nothing to fear. The quarter from which we were led to expect opposition from the Greeks, is quite favorable—I mean the Bishop of Crete. We have called on him and were received with every mark of attention and respect. He quietly heard our object in coming, what we would teach, &c., then placing his hand on his breast, he pronounced emphatically, the words "*you are welcome.*" After drinking a cup of coffee, and smoking a pipe and taking a few sweetmeats, we returned highly pleased with our visit. So far as I have learned, he has taken great interest in our success. Every thing I have said is literally true, as regards Greek feeling towards us: yet our friends in America must not be too sanguine. Our great hope of a *firm* establishment is founded on the persuasion, that we are engaged in the work of the Lord. It shall be our aim, the grace of God assisting us, to give no offence to either Turk or Greek, but to live peaceably with all men, to be in all due subjection to the authorities that be, and quietly to pursue our calling.

HOUSES, &c.—The first object of importance after our arrival, was to secure a house. We had seen Mons. Gaspary in Athens, and he promised to secure a foothold for us against our coming. We have had considerable difficulty in getting a house, not because there are no houses to be rented in Canée, but because we could find none suitable for a family and school under the same roof. Besides the rent of them all, is enormous. The houses are built after the Turkish fashion, and consist only of a few rooms, some of them three at most. They never pretend to repair a house, but live in it till it is ready to fall on their heads, and then build another. Whoever hires a house here must repair it at his own expense. So we returned to our large old house, and determined to take it as it is, and with such repairs, and such only as we are compelled to make. The contract is now completed, and the rent for two years, \$250, paid.

VICTORIA OF ATHENS.—HELLENIC TEACHER.—I will mention here, that we procured a female teacher from Mr. Hill's school. Her name is Victoria Vorsa, an Athenian by birth, and brought

up under Mr. Hill's roof. She is a pious, good girl, and we doubt not will be of great service to us in the school. I shall be obliged to employ an assistant to myself in the school, though I intend also to put my own shoulder to the wheel.

By the very short account I have given, the Committee will see that we have been gladly received, and that a great deal will be expected; and the hint respecting an Hellenic teacher, is too obvious to be disregarded. In this Island there is not a man capable of teaching ancient Greek. And so far as I have seen since I have been in Greece, there is nothing a Greek values more than a knowledge of his ancient tongue. There is no sacrifice they will not make to acquire it, and without it they never can know the modern language which is approximating towards its original. Without a knowledge of ancient Greek, no one can expect to be employed in any public office. The acquisition of a teacher of ancient Greek, will serve to give permanency, as well as popularity to the school. All the Missionaries who have come into Greece or into the Turkish dominions, have made the acquisition of an Hellenic teacher an object of the first importance. These are a few of the reasons which will induce me to procure one. The Committee will see that the expenses of the mission will somewhat overrun the amount of credit this year.— But there are expenses which are unavoidable in the first setting out of any new establishment, which will not occur afterwards.

To our friends I would say—every thing used in school teaching, will be of service to us. Slates, pencils, some cards of paste-board, and some maps. We are greatly in need of a pair of globes, and an infant school apparatus. We wish to begin with the very young, as well as those more advanced. The little children pride themselves on being permitted to come to our school, and an apparatus of this kind will be of great service to us.

May 5th, 1837.

I will give you some account of several interesting particulars, connected with a short excursion into the country, which we made during the Greek Easter-week. After walking about a mile and a half along the path as formed almost solely by the mules, and winding among the fields of grain, (for the barley is now in the ear) we came to a newly built country-seat, surrounded by a high wall, and belonging to a Turk, an acquaintance and friend of the Greek who accompanied us. I was, of course, conducted to the Kiosque in which the Turks always receive their visitors. This was a spacious room, airy and well-finished. One side of the room looked into the garden, and another into a large piazza, in which was a fountain with nearly twenty pipes, from which the water flowing, preserved a delightful freshness in the air. The female party was conducted to the γυναικειον or women's apartments, and introduced to the mistress of the house, I say *mistress* because the Turk has but one wife. The Cretan

Turks seldom have but one, the Pasha, and a few foreign Turks, form almost the only exceptions.

The master of the house enjoys some post under government. After the ceremony of introduction, and some questions asked relative to my country, &c., the coffee and pipes, as usual, were brought forward, which it would be incourteous in a guest to decline. But little is generally said while smoking, each one is left to his own thoughts and the enjoyment of his pipe. When we had finished this first and indispensable accompaniment of a Turkish visit, he took us into his garden which is something new and uncommon in this country. It was not laid out in the regular and uniform style of an American garden, but certainly did credit to Turkish taste.

He told me it was only two years since he had first commenced, and for that space of time he had brought it under good cultivation. Among flowers and other things, it contained most of the vegetables requisite for a kitchen garden, but their growth and richness must be much injured by the thick shades of the enormous olives which he had left in it. What strikes one particularly, are the streams of water which every garden has, whether vegetable or orange. This is absolutely necessary to its fertility, since it seldom or never rains during six or seven months. Neither rain nor dew falling for so long a time to water the earth, all vegetation would wither. The barley and wheat, being sown in the winter, have time to take sufficiently deep root before the droughts of summer come on. As for the rest, nature has abundantly supplied this necessity by the numerous rills which flow from the neighboring mountains. In this way every village has a plenty of sweet and fresh water, and each person has a full supply by carrying it in little aqueducts through various parts of his garden. In this instance, as I walked among the many little streams purling in different directions, and saw the thick luxuriant foliage of the aged olives, with their swelling buds just bursting into blossom, I could not help thinking of the forcible and striking language of the first Psalm, in which the good man is likened to a tree planted by the rivers of water (or, as in the original, streams or divisions of waters), that is, those which are turned off and on by the cultivator, as need requires. More apt and strikingly beautiful is the prophet Jeremiah, who has imitated and amplified the language of the Psalmist;—

He shall be as a tree planted by the water-side,
And which sendeth forth her roots to the aqueducts,
And shall not fear, when the heat cometh,
But her leaves shall be green,
And in the season of drought shall not be anxious,
Neither shall she cease from yielding fruit.

Ch. xvii. 8.

We returned again to the Kiosque, when a desultory conversation happening, among other things the Turk remarked, that the school we intended to open, he thought, gave quite general satisfaction.

We have had in one way or other almost every day, some mark of the good will of all classes of the Greeks : all, both rich and poor have signified their readiness to send. The Greek merchants in the city came "en masse" to pay their respects, and to assure us of their joy at the prospect of having a school.

STATE OF THE PEOPLE.—Both clergy and laity are ignorant. In a country where all books have been destroyed, and printing has never been introduced (except so far as the printing of laws is concerned) it is easy to judge what must be the intellectual state of the people. A good portion of them are unable to read or write, and their religious knowledge is gained through the medium of others. In this way they are deprived of the opportunity of reading and examining the scriptures for themselves, partly because they cannot read, and partly because they have them not in their hands.

BOOKS WANTED.—I have already expressed a wish to have a few Hebrew Bibles, a few copies of the LXX, a few French Bibles, Testaments and Prayer Books. A judicious selection of a few French tracts and reading books may be of use. I only ask for a few, because more can be sent if they are wanted. In my desire for Hebrew Bibles, I am more and more confirmed, because the Jews wish to send their children to the school in common with others. And since their children in the small school they have here, have been merely taught to cultivate the Hebrew without understanding a word of it, I wish to put the scriptures of the Old Testament into their hands, and require them to translate into the common language. I feel more anxious to adopt this course, because the Old Testament is the only part of the word of God which they believe, and because they hear it read weekly in their synagogues, while at the same time it is to them nearly a sealed book. By adopting such a course, the most important portions of the Old Testament, the prophecies relative to the Messiah, &c. can be read and explained, and their minds prepared to admit the light of Gospel truth.

Isolated, as we are, from all the world, the reception of your package gave us great joy ; and the perusal of the letters and papers transported us in thought to our native country and circle of dear friends.

By a private letter from this Mission, as late as Sept. 15, we learn that subsequently to a visit from Mahomet Ali, Mr. Benton had on sufferance, opened a school for Hellenic Greeks, and the children of Europeans and Jews. There were then about 50 scholars, and the number fast increasing, with the prospect that all opposition to the school would soon cease.

CHINA MISSION.

FROM THE REV. HENRY LOCKWOOD.

Batavia, Sept. 11, 1837.

By the Omega just arrived from New York, our letters with the Spirit of Missions, up to 1st June, have been received. I am rejoiced to see the steady progress which the Missionary cause seems to be making at home. An impulse I trust has been given to it, from which it will not be suffered to fall back, but go forward until every individual christian shall feel it his privilege, as it is his duty, to consider himself and all that he has, as belonging to the Lord, and consecrated to his glory. In proportion as this spirit increases, which was the spirit of the primitive church, and which is the only missionary spirit worth having, will all the institutions of the church prosper and the light of saving truth be dispensed both among them that are far off and them that are nigh. The gradual extension of the Society's operations in every part of the great field, is an encouraging proof that this spirit is progressing. While it continues to do so under the guidance of an enlightened wisdom, there need be no fears that what is laid out on one portion of the vineyard, will result to the prejudice of another. The church's duty to give according to her ability, and to every man and every people their portion in due season, will be a sufficient security against an undue partiality towards one rather than another, or the unjust neglect of any.

It is not surprising that the wants of the southern and western parts of our own country, so rapidly increasing in population and importance, should be strongly felt, and it is a matter of much joy and thankfulness that they are felt, and are engaging such a degree of strength and ability in their behalf. The same spirit, if it is a right one, will not feel the less for the wants of the heathen, or be the less anxious to extend the blessings of Christianity among their perishing millions. Their condition and wants, though more remote from observation and more difficult to relieve, from their greater destitution, will be considered under the claims of a common humanity and a common right to the hopes and the privileges of the gospel of Christ, as well as under the obligation of the solemn command binding upon every individual according to his ability, "*Go ye into all the world and preach the gospel to every creature.*"

Though we are not yet permitted to sound, on the walls of Zion, that China has thrown wide open her gates and is calling upon us for the bread of life to feed her hundreds of millions of perishing souls, we have a call upon us for far more than has yet been done for them. Have we earnestly besought the Lord in much prayer that he would turn the hearts of their rulers to be favorable to his cause, and to prepare the way for his coming and establishing his authority over this mighty nation? and have we shown ourselves ready to come forward and perform our duty to him in this work as soon as he shall thus call for our aid? Where are the men prepared by a knowledge of the language and people who would be ready to meet such a call were it now made?

Not less than a million of the people of that Empire are living beyond the reach of its prohibitory edicts, and to whom there is no difficulty of access by the missionary. What has yet been done for their conversion to the gospel, and thus preparing the way for its extension into their own country? Where are the schools and seminaries for the education of their youth, in order to raising up a powerful and efficient auxiliary for the work among themselves? The Chinese, as a nation, are a literary people, and learning and intelligence will never fail to meet with respect among them. To be extensively useful, therefore, their teachers must be well educated and able men. And such men, there would be little difficulty in rearing up, were the proper means put in exercise. But in this way almost nothing has as yet been attempted. Have we then done all that can be done at present for China? Rather do we not manifest something different from a spirit of *humble obedience*, if we withhold our sympathies and efforts for its conversion, because the Lord does not see fit that the work should be begun on so grand a scale and with such sudden and extensive revolutions as we may wish? Can we indeed, reasonably expect that he will hear our prayers and grant our desires for a wider sphere of opportunity among the Chinese, if, in our eagerness for something greater we overlook and neglect those he has already placed before us. Whenever China shall be converted, we may be sure it will be in such a way, as will show it to be the Lord's work and not man's. In the mean time, let it be our endeavor, as it is our wisdom and duty, to make a faithful use of all the means in our power, and confidently leave the results in his hands, who will not suffer his cause to be retarded a moment longer than the due time.

Our Chinese school contains about the same number as last year (20 boys and 9 girls,) though some of the scholars are different. The girls continue to receive instruction every morning for an hour or an hour and a half, from one of the ladies belonging to the mission of the Dutch Reformed Church. They form a very interesting class, and could they be brought up entirely within the influence of a missionary family, would in all probability, many of them at least, become ornaments of the gospel and useful assistants in the work of instruction. The same may be said of the boys, though as it is at present, the influence under which they live both in the school and at home, precludes the indulgence of much hope of immediate results. It is to be hoped however, that the portion of truth with which they now become acquainted, will not be lost. Could a part of them be selected from the school in which they now are, and placed in a missionary boarding school, it would be done under very favorable circumstances.

We hope to welcome Mr. Boone now in two or three weeks. If his departure took place as was anticipated by the middle of June,* he will probably arrive by the first of the next month.

* Mr. Boone sailed from Boston, July 8.

Mr. Hanson is at present staying with a Dutch missionary, about 20 miles in the country, which he thinks agrees with him better than the climate of Batavia.* I have advised him to take a voyage home. Whether he will conclude to do so very soon or not I do not know.

The ship Morrison we understand has gone on a voyage to Japan, with one of her truly liberal and christian owners, Mr. King and his lady, and Dr. Parker of the American Board.

PERSIA.

FROM REV. H. SOUTHGATE.

Tebriz, August 5, 1837.

The immediate departure of a courier for Constantinople, affords me the only opportunity of despatching a letter to you, which I shall have for a month to come. I have only time at present to announce to you my safe arrival here, after a long and somewhat difficult journey from Trebizond, in which I deviated from the common route and came through a part of Kurdistan, thus enjoying opportunities of investigation in a region and among a people never before visited by the Missionary. Of my reasons for pursuing this route and of the course in which I have been led, I shall write you fully by the next courier. I arrived yesterday the 4th, but am not yet settled. Of my plans for the future, as well as of my past progress, I shall inform you when I next write. By the blessing of God, I am in perfect health.

Tebriz, August 30th, 1837.

ROUTE FROM TREBIZOND TO ERZEROUM. I was detained at TREBIZOND one or two days after the time appointed for my departure, and finally left on the 9th of June. My missionary friends accompanied me out of the town, and parted from me on the heights which overlook the city. Here too I enjoyed a last view of the EUXINE, while my thoughts wandered forward over the long interval of time, and the variety of clime and fortune through which I must pass, before looking upon its blue surface again. My departure from Trebizond seemed to me the commencement of my tour. I could wish that I might always enter upon duties with as tranquil a heart, and as little concern for the future as then. The hour of trial had passed with the struggle which it had cost me to determine upon undertaking so arduous a work alone. From the moment of the decision to the present, I do not remember to have been troubled by a single anxiety or fear.

My route from TREBIZOND to ERZEROUM, was so arranged as to pass through the large towns of GUMUSH-KHANEH and BAIBOUT, at each of which, I spent a day for the purpose of investigation. The road lies over the high mountains for which that region is celebrated. On the summit of one of these, I encountered a severe

* Mr. Hanson's health has for some time suffered from the influence of the climate.

snow storm on the tenth of June, and the way was often obstructed by large banks of snow, which the summer's sun had not power to dissolve at so high an elevation. These wild tracts, when the traveller seldom meets with a human habitation, are full of the sublimest scenery, which amply compensates for the increased labor and fatigue of the way, while these last also have their advantage in preparing him, perhaps just fresh from European civilization, for the luxury of a stable floor at night. All the annoyances of eastern travelling, cannot be conceived by one who has never tried them. Some of them do not admit of a description in decent phrase. Yet with a firm constitution and sound health, and a happy indifference to external circumstances, one may enjoy as much there, as when surrounded by all the factitious comforts of a better land.

Accustomed as I have been to the northern climate of New-England, the greatest danger which I anticipated in my tour, was from the overpowering heats of these eastern summers, where for months together the sun shines from a cloudless sky, and the traveller looks in vain for the kindly shelter of even a solitary tree. From this evil, however, my journey from TREBIZOND to ERZEROU was happily free. The severe heats of the season had not commenced, and the air of the mountains was cool and refreshing.

VISIT TO THE CITY OF VAN. I arrived at ERZEROU the sixteenth of June, and there various causes besides the labors of investigation detained me for a week. Before leaving CONSTANTINOPLE, I had felt a strong desire to visit the city of VAN in my journey from ERZEROU to PERSIA, but had supposed that it would not be possible to accomplish it, without incurring serious hazards from the tribes of wandering Kurds which infest that region. Upon my arrival at ERZEROU, however, I instituted inquiries respecting the route, and was surprised to learn from every quarter not only that the common one by the north of the Lake of Van was practicable, but that a journey round the southern extremity would be attended with no danger. After obtaining the minutest and most accurate information in my power, I determined to attempt it. To insure safety I assumed the disguise of a Turk, and made arrangements for the journey suitable to my new character. Thus prepared, I left ERZEROU on the twenty-third of June, and travelling in nearly a southerly direction came in four days to MOOSH. Here I tarried nearly two days making inquiries and observations, and then started for BITLIS, where I arrived after a journey of two days. Both of these places are of considerable importance, and the latter is the most beautiful city, excepting Constantinople, that I have seen in the East. From its position within the borders of KURDISTAN it is almost wholly unknown to foreigners. Its name only had been familiar to me before leaving ERZEROU. I shall not soon forget the delightful surprise with which I first surveyed its romantic situation among the mountains, nor the pleasure with which I examined the moral

condition of its people. I spent three days in the city, and then on the fourth of July started for Van. A few hours brought me to the Lake, along which I pursued my way for four days among the wild mountains of Kurdistan, and arrived at VAN early on the fifth day. The heat of the sun had been intense during all the journey from ERZEROUH, especially where the road descended into the valleys or crossed any of the extensive plains. I was often compelled to bind my face with handkerchiefs merely to resist the reflection from the ground, yet with all my precautions it was constantly a blister. This however was a slight evil. The first day from BITLIS a fever produced by the terrible heat of the sun made its appearance, and on the second day I was completely prostrated. To stop in the midst of a wild country and a still wilder people was not to be contemplated. I continued my way therefore in extreme weakness and pain, and at length reached VAN quite exhausted.

Throughout the journey I travelled in entire safety in my Turkish character, and except in a single instance my disguise wholly escaped suspicion. I mingled freely with the Kurds in their black tents among the hills, or in their villages, and enjoyed the most unrestrained opportunities of studying their manners and their character. With one or two exceptions they received me with uniform respect and kindness, and always gave me cheerfully of their best fare. The hope of learning something more particularly concerning them had been one of my principal motives in undertaking the journey. I gained sufficient information to satisfy me as to the degree of their attachment to Mohammedism, and the means by which they are to be approached.

The entire region through which my journey lay was the more interesting to me from having never before been visited by a missionary, and but seldom traversed by any foreigner. I could hear of only one who had passed that way, and he ten years before. It was doubtless the unfortunate SCHULZ, who afterwards penetrated into the heart of the country and was basely murdered by his own guards. The route is evidently an unsafe one for a Frank. In that character I should not deem it prudent, if I dared, to attempt it; but under the guide of a Turk it requires no great courage and involves no considerable risks.

As to the practical results of the survey which I have been permitted to make, one word must suffice for the present. The country offers several spots for Missionary Stations, in some respects more advantageous than any now occupied out of the large cities of Turkey. It embraces a numerous and interesting population, most conveniently situated to be reached from a few points. The principal obstacle to its immediate occupation which exists, promises to be speedily removed before the reforms which the Sultan is extending with a bold hand over his Empire.

JOURNEY TO OOROOIAH AND TEBRIS.—A few days' residence in the pleasant gardens of VAN restored me to perfect health, so that I was able to pursue my journey on the 13th of July. The

Pacha of VAN who had shown me many kind attentions during my stay, provided me on my leaving with a guard of six men, to accompany me over the mountains which run up between the lakes of VAN and OOROOMIAH, forming the boundary of Turkey and Persia. The first town in Persia which I entered was SALMAS, where I spent a day. Another was passed at DILMAN, whence I proceeded to Ooroomiah, and arrived on the 19th of July. This place as you know is the seat of an interesting Mission of the A. Board among the Nestorian Christians. There I passed a week in the enjoyment at once, of American and Christian society. The Rev. Mr. Merrick, Missionary to the Mohammedans of Persia being providentially present, we were, with the eight members of the Mission, ten in all, coming from the other side of the globe, and meeting in one of the most retired spots on this side. Such an assemblage has never before been seen in these remote lands. On my own part the meeting was long anticipated, and will long be remembered.

After entering Persia, I retained for a time my Turkish habit and character, and thus had an opportunity of learning from actual experience, how a Shiah regards a Sonnee.

The commonly travelled route from Erzeroum to Tebriz is over an uninteresting region with only one place which I wished to visit. This was KHOF, the first town of importance after entering Persia by this route. In order to see it, I had only to add a day or two to my journey from Ooroomiah, which I did, and at length reached Tebriz, on the morning of the 4th of August, just a year and four days from my first landing at Constantinople.

In all my journey from Constantinople to Tebriz, I was accompanied by only one attendant, a young Armenian of the former city. He had travelled in every part of the East, and over the entire route which lies before me. Thus far he has been of invaluable service to me, especially by the discretion and intelligence with which he managed my affairs in Kurdistan. He is a young man of fine capacities, and supplies to some degree the place of a companion. But he has promised to accompany me throughout my tour, and his good qualities must yet have a long and severe trial.

I have drawn out this communication to so great a length, that I must defer speaking of my situation and pursuits here till another opportunity. The plans for my farther progress are not yet fully matured, but I hope to communicate them before I leave. The path of duty is quite plain, and I trust in God that I shall not shrink from pursuing it. In the mean time let me entreat you to hope still, and hope long for PERSIA; to keep the eye of Faith open, and to be ready in your heart to rejoice if it discerns but a "cloud no bigger than a man's hand" hovering over her thirsty mountains and plains.

EDITORIAL DEPARTMENT.

SYRA PRESS.

On reference to the "Proceedings," it will be seen that the Foreign Committee have resolved that the Press at Syra, shall be discontinued after 1838. They are assured by Dr. Robertson and others, that printing in modern Greek can be done more cheaply and with less prejudice at native presses, and if other printing is required, there are now presses at which the required work might be done by contract. Our Missions, at present, are too limited to require a printing establishment of large extent, and it is chiefly by Missions that issues from such a press can be efficiently distributed. On the other hand the comparative expenditure of capital, time and money, upon a moderate establishment, does not produce a corresponding amount of good. While the Committee, therefore, rejoice that the Syra Mission has been among the instruments by which Greece is blessed with an enlightening native press, they feel called upon, now that the object is so far accomplished, and at a period when every justifiable retrenchment is imperiously demanded, to commence the measures necessary for withdrawing the printing establishment from Syra. An appropriation has been required for 1838, that the object may be judiciously attained.

PAROCHIAL EFFORTS.

In a former number (vol. 2. pp. 59-62,) we gave some account of the doings of "the Association of — Church for the Promotion of Christianity," and made extracts from its reports.

We have received the circulars of the Rectors of two churches in one of our large cities, containing a plan for parochial efforts in behalf of Church objects. The substance of these circulars are embodied in the extracts below. We give it as matter of information, and are not without hope that it may have weight in showing the importance of system in all our efforts to advance the cause of Christ and his church. We only remark that the missionary operations of the church, diocesan, domestic and foreign, seem not, in our opinion, to be rendered sufficiently prominent among the church objects.

"TO THE CONGREGATION OF ——— CHURCH.—*Dear Brethren.*—It being a duty recognised and enforced in Holy Scripture, that "while we have time we are to do good unto all men, and especially unto them that are of the household of Faith;" and the obligation to fulfil this duty, in the view of the same

scriptures, and in the avowed judgment of the General Convention of our Church, lying upon the conscience of every individual member of our community, according to his means, it becomes a question of high importance how as individuals, and in their collective capacity as a Parish, the members of ——— Church can best perform what is thus expected and required of them on the score of contribution to Church objects.

To this point your pastor has given most serious and anxious thought. He has examined the various plans, and combinations of plans, adopted in our sister congregations both in this Diocese and elsewhere, with a special view to their adaptation to the people of his charge. The one which he submits to your patronage, is, he humbly trusts, well calculated to elicit the christian benevolence of his parishioners. It has received the sanction of the Vestry, and is now, with humble reliance on the divine blessing, and in full confidence of that co-operation which will cheer and animate him in his labors, promote the cause of Christ, and subserve the mutual good of pastor and people, submitted to your minds, with such explanations and details as will, he hopes, render it both intelligible and effective.

The principles which have controlled in the framing of this plan are, that it be *simple*;—that it be capable of *application to all members* of the Parish; that it allow of unconstrained and *cheerful contribution*; and that it be *effective in drawing out* the christian liberality of the congregation towards the objects of christian charity and enterprise, for which the Church, in her wisdom, solicits the aid and countenance of all her children, and in *securing its safe arrival* to the Treasury of the institutions for which it is designed."

"TO THE CONGREGATION OF ——— CHURCH.—*Dear Brethren.*—Ever since I was settled as pastor over you it has been a subject of anxious thought in what way you could best fulfil that apostolic precept—"As we have opportunity, let us do good unto all men, especially to them who are of the household of faith." How to afford you this "opportunity" of contributing of your worldly substance to the various institutions and enterprises of the Church which claim your aid, so as best to promote your own spiritual welfare, at the same time that you were relieving the necessities of your brethren, was the inquiry which pressed most seriously on my mind. Separate collections made for each individual Church object, besides being so frequent as to become troublesome, have never answered the end designed. The amount contributed in this way has been so very small, and liable to so many fluctuations, that our religious and benevolent institutions have been greatly paralyzed in their efforts, and sometimes have been compelled to suspend their operations altogether. On this account it has been recommended, "that the contributions of the members of the church be made, as far as shall be convenient, upon some *plan of systematic charity*; that their effect may be the greater, and that their continuance may be the more relied on." Agreeably to this recommendation, and from a full persuasion of its importance and necessity, the churches generally throughout the United States are adopting plans of systematic charity, and the result has shown that this is the only true method of affording to our religious institutions a certain, steady, and permanent supply of funds. Having deliberately and carefully weighed the advantages of such plans as have fallen within my own observation, the following was submitted to the Vestry, and, meeting with their unanimous approbation, is now affectionately and earnestly commended to your regard."

PLAN.—1. "The collections in the Church shall be made four times in each year for Church objects—namely, in the months of October, January, April and June.

2. The proceeds of the October collection shall be appropriated to Sunday School purposes, Parochial, Diocesan, and General.

3. The proceeds of the January collection shall be appropriated to Missionary purposes, Diocesan and General.

4. The proceeds of the April collection shall be appropriated to the Church Societies for the distribution of Bibles and Prayer Books, for Education and for the General Seminary.

5. The proceeds of the June collection shall be appropriated to the Episcopal and Convention funds, to aiding new churches, and to parish objects.

6. The moneys raised by these collections shall be deposited with the accounting warden, as 'the Treasurer of the Parish contributions of ——— Church;' they shall be apportioned among the different objects by the Rector and a committee of the Vestry appointed for that purpose; and the accounting warden shall pay over the same upon the order of the Rector and Chairman of the Committee.

7. The said warden shall also receive all moneys sent to him by members of the Congregation, or others, for objects of charity prescribed by the donor, which shall be applied by the Rector and said Committee accordingly; or if general do-

nations be made without prescribing the object, they shall be applied by the Rector and said Committee to such Church objects as they may deem most fitting.

8. On all occasions of collections in the Church, a Sermon or an address shall be delivered explanatory of the objects for which the collection is to be made.

9. An annual statement of the amounts thus contributed and disbursed shall be reported by the Rector to the Diocesan Convention, and shall also be made known to the Congregation.

10. Collections for the relief of the poor shall be made by order of the Vestry, whenever occasion shall require."

In explanation of this plan the following observations are made by the Rector who first introduced it.

1. *Mode of Organization.*—This plan you perceive considers the whole parish as of itself sufficiently a society for these benevolent objects. Applying the principle affirmed by the General Convention of the Church, that every member baptised in the name of Christ is by that act involved in the obligation of aiding to advance the cause of the Church; the mode of parochial action here contemplated and recommended, regards every owner and occupant of a pew or sitting within the Church, as without any further joining of Societies, bound to render his proportion of assistance in the combined action of the Parish in regard to the great objects of christian benevolence. No other organization is necessary. No other terms of membership need to be proposed. There is no solicitation of any one to join. There is no omission or exclusion of any one from the list. There is no formality of admission needed. All are members—all are concerned—old and young, rich and poor, both sexes, all; as members of the Parish—as seat holders and attendants at the Church, are regarded as *united* in the great duty which the Church exacts of us in promoting the cause of God according to the ability which God has given us.

2. *Mode of Application.*—Having thus in the very Parish or congregation itself, a society already formed to our hands, and the best and most comprehensive which the case admits of, the next important point relates to the mode of reaching the members with a view of obtaining their contributions for religious objects and opening a channel for the stream of their benevolence. The plan submitted to you comprehends, you perceive, several avenues for reaching this essential point.

1. There will be stated collections in the church four times in each year.

2. There is a permanent "Treasurer of the Parish" to whom at any moment contributions can be sent with a certainty of their reaching the object designated with the least possible inconvenience to the Donor.

3. There is a way provided by which they who can give most conveniently through the labors of the needle, may most readily follow out, like Doreas, the benevolent promptings of their hearts.

3. *The Mode of Information.*—But besides organizing and providing a mode of obtaining your beneficence, in order to excite it there must be presented to your minds the *objects* to which it is to be applied, and the claims of those objects.

Our plan is not defective in these particulars—for it first presents to you a list of the Church objects—and secondly it requires your Pastor to explain and enforce their claims in your presence on the Lord's day at the times of the collections. It leaves him at liberty also, to urge these topics at any time incidentally, and if a benevolent feeling is aroused, opens the door for its immediate exercise through the permanent "Treasurer of the Parish," without the formality of a collection in the Church.

4. *The Mode of Distribution.*—The final matter is the mode of dividing the funds among the objects for which the Church solicits them from her members.

1. In every congregation there are some persons who prefer selecting the particular object to which their contributions shall be applied. The plan supplies them with a ready access to that object. They have but to send the amount to the "Parish Treasurer" naming the object for which it is intended; and it will reach it safely.

2. There are those who prefer committing to others who may be better acquainted than themselves with the merits and claims of the respective objects, the actual distribution of their charities among specified institutions, or who may omit to select any particular object—our Plan provides for such cases by confiding to the Rector and a Committee of the Vestry appointed for the purpose, the power of distributing unappropriated sums.

3. There are those who are ready to contribute a given sum annually towards particular Church objects, either in a single sum at once, or in quarterly payments. The plan meets their views, by affording them an opportunity of sending the amount direct to the Treasurer, specifying the object, or of contributing it in smaller sums at the time of the collections.

4. There are those, who like the desolate widow in the Gospel, have but a mite to give, and are ready to give it cheerfully. The plan provides in the stated collections, a mode in which their small donations, may reach the object, known only in amount and motive to Him who is omniscient.

5. There are those whose circumstances preclude them from giving money; but whose hearts prompt them to contribute by redeeming time for the labors of the needle. The plan meets their wishes, by providing a committee of Ladies to supply them with material for work and to take charge of the sale of the result of their exertions if they desire it.

6. There are those whose minds are, *at times*, impelled to this duty of giving to advance the cause of Christ by the force of prosperous or adverse providences, by the sudden promptings of a benevolent heart, or of the good Spirit of God. The plan presents a ready mode of meeting these (heaven prompted) impulses. Instead of allowing the sacred fire to be extinguished by the difficulties of finding the person or the place to which his charities may be sent; here is a designated individual to receive the sum, a known place to which to send it, with certain and most important objects ready to his purpose.

7. There are those who when for the first time, they approach the table of the Lord, desire to signalize the event by some practical display of love to Christ and his Church, beyond the ordinary contribution to the poor. In the plan an opportunity is given to gratify this holy feeling without trouble. Their donations can be sent to the "*Parish Treasurer*," and through him will reach the object for which they may be designed.

8. There are the younger members of the flock who on principle will sacrifice the toy and the trifle for the purpose of expending the money in doing good. The holy feeling should be cherished and trained by every pious parent. The plan supplies a ready means for them to contribute their humble proportion to these objects of the Church, by either sending it to the Parish Treasurer, or contributing it at the time of the collection in Church.

9. There may be those who can adopt the principle of the "weekly offerings," of laying aside, on every Lord's day, a small sum, as God has prospered them, to be applied to these objects of church benevolence. The Plan is adapted to their views; for they can contribute the sums accumulated, either quarterly at the collections in church, or monthly through the Parish Treasurer.

10. There are those who are kept by sickness or other causes from attendance on the services of the church, and who are but little apprised of the benevolent objects to the promotion of which the church is bending her energies and calling upon her members for assistance. Our plan meets cases of this kind by having a permanent "*Parish Treasurer*" and a list of the objects of church benevolence easily accessible.

Among the advantages which it appears to me the Plan, which is thus commended to you, involves, are that it is perfectly simple in its operation; that it admits of application to all the parish; that it is compatible with unconstrained and cheerful giving; that it allows each individual to select his object; that it brings all the enterprises of the Church before the Parish; that it provides for carrying out a benevolent spirit at any moment that it arises in the bosom; that it is adapted to a steady process of benevolence; that it involves no personal ostentation; that it combines the advantages of various plans elsewhere in operation without the perplexities and difficulties of the complicated machinery which they involve; and finally that it casts upon your pastor, and his people, the obligations of their appropriate spheres. It belongs to him to urge the motives of duty and the true principles of benevolence in these matters upon all the congregation, to unfold and explain the several objects of Christian enterprise in which the Church is engaged, and to set before you their respective claims, with all such information in regard to them as may excite you to an intelligent and liberal support of our Church institutions. It belongs to you, my brethren, remembering your obligations to the most High God and His Son our Saviour Jesus Christ, to cherish the spirit of benevolence in your hearts, to display it in your conduct, and both individually and as a Parish, with the other Churches in the land, to bear your full share in sustaining the Church of Christ in her efforts to promote the glory of God and the salvation of men. Deeply solicitous as I am that our Church should be signalled by generous contributions to those great objects for which her aid is asked, I am still

more anxious that every individual in whatever he gives, should 'give according as he is disposed in his heart, not grudgingly, nor of necessity—for God loveth a cheerful giver.' ”

We learn that the contributions, according to this plan, were about \$2500 the first year in the parish where it was introduced.

We have not room to insert, as we intended, the judicious observations of our brother, in the second circular, on the advantages of the plan. May it succeed with him and his people as has every work which he has undertaken in his Master's cause.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th November to 15th December, 1837.

MASSACHUSETTS.

By the hands of Frederick H. Stimpson, Esq., Aeceiving Rgent in Boston, received from the Missionary Association of Trinity Church in that city, for the church at Bangor, Maine, - - - - -	50 00
By the same hands, received from the Rev. F. M. P. Wells, Rector of the school for Moral Discipline, Boston, for Bishop Chase, - - - - -	25 00— 75 00

RHODE-ISLAND.

By the hands of Mr. George M. Randall, received from the Ladies' Society of St. Mark's Church, Warren, for Do- mestic Missions, - - - - -	20 00
By the same hands, and for the same purpose, received from a member of the same church, - - - - -	1 00
Collection in Grace Church, Providence, on Sunday afternoon, November 12th, - - - - -	74 00
Collection in St. Paul's Church, North Providence, on Sunday evening, November 12th, (including \$10 from Mrs. Slater, for Missions in Illinois,) - - - - -	18 64
From the monthly Missionary collections and the Missionary box in the same church, - - - - -	8 00
Collection in Trinity Church, Newport, November 15th, - - -	7 75
Collection in Zion Church, Newport, November 16th, - - -	11 19— 140 58

CONNECTICUT.

By the hands of C. J. Aldis, Esq., acting Treasurer of the Committee for Foreign Missions, received from the Rev. Wm. Watson, part of a collection at the meeting of the Clerical Association of Litchfield County, held at Ply- mouth, 31st October, - - - - -	12 50
By the hands of J. G. Beckwith, Esq., Treasurer, being a col- lection in St. Michael's Church, Litchfield, for the Aux- iliary Missionary Society, in that county, - - - - -	12 50
By the hands of the Secretary and General Agent of the For- eign Committee, one fourth of the general offerings of St. James' Church, New-London, for six months, - - - - -	14 12
One half of a donation from Miss North's School, - - - - -	1 78
Special offerings for domestic purposes, - - - - -	3 75
By the hands of the Rev. Robert A. Hallam, rector, from a member of St. James' Church, New London, for Missions in Kentucky, a well-wisher of Bishop Smith, - - - - -	5 00
By the hands of the Rev. John W. Brown, received from four Ladies of Newtown, - - - - -	4 00
By the same hands, received from Trinity parish, Fairfield, - -	8 50— 62 15

NEW-YORK.

By the hands of the Rev. W. H. Walter "offerings" of St. Paul's Church, Tompkinsville, Staten Island, for Domestic Missions,	13 75
Offerings of the Sunday School for the same purpose,	8 75
Collection in St. Stephen's Church, N. Y., on Sunday morning, 19th November, (in money and in pledges, \$38 12,)	61 00
Collection in All Saints' Church, N. Y., on Sunday morning, 26th November, by the hands of the Treasurer, Mr. T. S. Underhill,	165 13
From two members of St. Paul's Church, Albany, for Domestic Missions, by the Rev. W. J. Kip,	2 75
Offerings of the Mission Church of the Epiphany, on Thanksgiving Day, November 30, 1837, by the hands of the Rev. Lot Jones,	10 00
Collection in Grace Church, N. Y. on Sunday morning, December 3, 1837,	375 00
Premium on Specie collected at the same time,	88
"Offerings" of Sunday School classes, No. 2 and 3, in Trinity Church, Brooklyn, for Bishop Kempis' Mission,	4 00— 641 25

NEW-JERSEY.

By the hands of T. Robins, Esq., Receiving Agent in Philadelphia, received a donation for Domestic Missions, from Miss L. Clark, of Mount Holly,	10 00— 10 00
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PENNSYLVANIA.

By the hands of Thomas Robins, Esq., Receiving Agent in Philadelphia, "weekly offerings" of the Teachers and Scholars of the Farrandsville Sunday Schools, for Domestic Missions, per E. L. Tyler,	2 50
By the same hands, received from St. John's Church, Pequa, for Domestic Missions, per Rev. E. Y. Buchanan,	8 00— 10 50

MARYLAND.

By the hands of Thomas Robins, Esq., Agent, &c., monthly contributions of Christ Church, Georgetown, D. C., for Domestic Missions, per J. J. Hall, Esq., Treasurer,	61 92— 61 92
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VIRGINIA.

By the hands of the Rev. J. W. Brown, received from the Rev. Edward C. McGuire, "weekly offerings" of St. George's Church, Fredericksburg,	22 12— 22 12
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OHIO.

By the hands of the Rev M. T. C. Wing, Receiving Agent at Gambier, received from St. Paul's Church, Chillicothe, for Domestic Missions,	7 00
By the same hands, received from the Rev. J. T. Brooke, of Cincinnati, being a part of a collection by the Rev. Mr. Carder,	10 00— 17 00

KENTUCKY.

By the hands of John P. Smith, Esq., Receiving Agent at Louisville, collected in Christ Church, in that town,	144 25
Monthly "offerings" in the same church,	64 31— 208 56

TENNESSEE.

By the hands of B. S. Tappan, Esq., Receiving Agent in Franklin, received from Mrs. T. B. Eastland,	2 00
By the same hands, through the Rev. Dr. Weller, received from a few Ladies of Christ Church, Nashville, thank-offerings,	30 00
By the same, a donation from Rev. Mr. Chilton,	25 00
By the hands of the Secretary and General Agent, received from the Diocesan Missionary Society of Tennessee,	125 00

ACKNOWLEDGMENTS.

By the same hands, received from the Rev. John Chilton,
for Missions in Tennessee, - - - 25 00— 207 00

INDIANA.

By the hands of John P. Smith, Esq., Receiving Agent at
Louisville, Kentucky, collected in New-Albany, - 16 42— 16 42

LOUISIANA.

By the hands of the Secretary and General Agent, received
from Joseph Lovell, Esq., of New-Orleans, his annual
subscription for the support of Missions in the South-
west, - - - - - 200 00— 200 00

Total receipts, \$1672 51

E. E.

JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

*The Acting Treasurer of the Foreign Committee acknowledges the
receipt of the following donations from 17th November to 15th
December, 1837.*

CONNECTICUT.

One half of collections of St. Michael's Church, Litchfield, 12 50
Trinity Church, Brooklyn, - - - - - 19 32
Pomfret, - - - - - 5 26
St. James' Church, New-London, offerings, \$14 37; Miss
North's School, \$1 78; Sunday School, \$2 27, - 18 42
Rev. Dr. Coit, Bridgeport, - - - - - 10 00
Trinity Parish, Fairfield, - - - - - 11 16
Four Ladies of Newtown, - - - - - 6 00
Christ Church, Trumbull, 3 communicants \$10 00; additional
\$1 00, - - - - - 11 00— 93 66

RHODE-ISLAND.

Ladies' Society of St. Mark's Church, Warren, \$20 00, a mem-
ber \$1 00, - - - - - 21 00
Maternal Society of St. Michael's Church, Bristol, for Greece. 5 00— 26 00

NEW-YORK.

Mr. W. R. Ronalds, for Africa, - - - - - 5 00
Offerings of St. Paul's Church, Tompkinsville, - - - 2 07
Monthly offering of * * * - - - - 1 00
A member of St. Paul's Church, Albany, - - - - - 2 50
Monthly collection, Calvary Church, Greene County, - 3 00
Sunday School of St. Mary's, Manhattanville, - - - 2 38
Collection in St. Clement's Church, New-York, - - - 34 65
Mrs. Belden's Class, St. Stephen's Sunday School, New-
York, for Cape Palmas, - - - - - 1 00— 51 60

PENNSYLVANIA.

All Saints' Church, Lower Dublin, and Emmanuel Church,
Holmesburg, with premium on specie, - - - - - 28 45— 28 45

MARYLAND.

From Mr. James Tracy, of St. Peter's Church, Baltimore, for
Syra and Africa, - - - - - 100 00— 100 00

VIRGINIA.

Mr. Pollock, Fredericksburg, for Greece, Africa and China, 20 00
Monthly offerings of St. Georges, Fredericksburg, do. 25 00— 45 00

Total, \$344 71

Total from 1st June, \$6614 61

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